



How to refrain from *oppression*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, The Most Gracious, The Most Merciful



Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



amauofficial

Website **www.amauacademy.com**

Watch Videos

Table of Contents

06 *Chapter One*

Definition of Oppression

08 *Chapter Two*

The Ruling of Oppression

12 *Chapter Three*

Allāh Is Absolved From Oppression

15 *Chapter Four*

Types of Oppressing the Slaves

Glossary



جل جلاله | Jalla Jalāluhu

Allah the Most Exalted



صلى الله عليه وسلم | Sallālāhu Alayhi Wa Sallam

Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu

May Allah be pleased with him



رحمه الله | Rahimahullah

May Allah have mercy upon him

Definition of Oppression

Chapter One

Oppression – without a doubt – is from the greatest means of creating disunity and discord in any form of relationship. Oppression is the default nature of humans, as Allāh ﷺ said:

1

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلُوهَا وَأَشْفَقُنَّ مِنْهَا وَحَمَلَهَا إِنَّهُ كَانَ ظَلُومًا جَهُولًا

“Indeed, We offered the trust to the heavens and the earth and the mountains, but they ‘all’ declined to bear it, being fearful of it. But humanity assumed it, ‘for’ they are truly wrongful ‘to themselves’ and ignorant ‘of the consequences’”

Surah Al-Ahzāb: 72

Oppression and ignorance are two qualities of the children of Ādam. Every day, as we get older and closer to our graves, we should be trying to remove these two qualities from ourselves.

The scholars mention that there is a strong relationship between ignorance and oppression. When one is ignorant there is oppression is more, however, as one gains beneficial knowledge, their oppression is less.

Oppression is to place something in the wrong place and exceed the limits.

Al-Jāhidh رحمه الله said:

2

الخروج عن الاعتدال في جميع الأمور، والسراف والتقصير، وأخذ الأموال من غير وجهها، والمطالبة بما لا يجب من الحقوق الواجبة، و فعل الأشياء في غير مواضعها ولا أوقاتها ولا على القدر الذي يجب، ولا على الوجه الذي يجب

“Oppression is leaving the middle path in all affairs; exaggeration, negligence, taking money in an inappropriate manner, demanding money one is not entitled to, to do things in other than their place, or their time, or the required amount, or in the required manner”

See al-Ta'rīfāt by al-Jurjānī, al-Mufradāt by al-Rāghib, and Minhāj al-Sunnah by Ibn Taymiyyah

Ibn Rajab رحمه الله said:

3

والظلم المطلق أخذ ما ليس له أخذه ولا شيء منه من مال أو دم أو عرض

“Unrestricted oppression is to take that which isn't yours from wealth, blood or honour.”

Sharh Hadīth Labayk p.103

The Ruling of Oppression

Chapter Two

Oppression is harām and this is proven through the Qur'ān, Sunnah and Consensus.

Allāh ﷺ said:

1

﴿وَمَنْ يَفْعَلْ ذَلِكَ عُذْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

“And whoever does this sinfully and unjustly, We will burn them in the Fire. That is easy for Allah.”

Surah An-Nisā: 30

At-Tabarī ﷺ said:

2

”وَمَنْ يَفْعَلْ مَا حَرَّمْتَهُ عَلَيْهِ مِنْ نَكَاحٍ مِنْ حَرَّمْتَ نَكَاحَهُ، وَتَعْدِي حَدَودَهُ، وَأَكْلُ أَمْوَالَ الْأَيْتَامِ ظُلْمًا، وَقَتْلُ النَّفْسِ الْمَحْرُمِ قَتْلَهَا ظُلْمًا بِغَيْرِ حَقٍّ. وَمَنْ يَأْكُلْ مَا أَخْيَهُ الْمُسْلِمُ ظُلْمًا بِغَيْرِ طَيْبٍ نَفْسٍ مِنْهُ - فَسَوْفَ نُصْلِيهِ نَارًا”

“Whoever does that which Allāh has prohibited them from; from marrying those who are impermissible to marry, surpassing the limits, eating the wealth of the orphan unjustly, killing an impermissible life unjustly without right. Eating the wealth of your Muslim brother without permission – then they will be burnt in the fire”

Tafsīr al-Tabarī 5/36

Also, Allāh ﷺ said:

3

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَأْصِلُونَ سَعِيرًا﴾

“Indeed, those who unjustly consume orphans' wealth ‘in fact’ consume nothing but fire into their bellies. And they will be burned in a blazing Hell!”

Surah An-Nisā: 30

Ibn Taymiyyah رحمه الله said:

4

”وَكُلُّ عَمَلٍ يُؤْمِرُ بِهِ فَلَا بُدُّ فِيهِ مِنَ الْعَدْلِ فَإِنْعَدْلَ مَأْمُورٌ بِهِ فِي جُمِيعِ الْأَعْمَالِ

وَالظُّلْمُ مِنْهُي عَنْهُ نَهْيٌ مُطْلَقٌ. وَلَهُذَا جَاءَتْ أَفْضَلُ الشَّرَائِعِ وَالْمَنَاهِجِ بِتَحْقِيقِ هَذَا

كُلِّهِ وَتَكْلِيمِهِ فَأَوْجَبَ اللَّهُ الْعَدْلَ لِكُلِّ أَحَدٍ عَلَى كُلِّ أَحَدٍ فِي كُلِّ حَالٍ”

“Every action that has been commanded, then it is a must for it to have justice. For justice is required in every action, and oppression is prohibited [with an] unrestricted prohibition. For this reason, the most virtuous religion and way came to establish all of this. Allāh was obligated justice upon everyone, towards everyone, in every situation.”

Ar-Rad 'alā al-Mantiqiyīn 1/425

It has been narrated on the authority of Jābir رضي الله عنه that Allāh's Messenger ﷺ said:

5

”اَتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلْمٌ ظُلْمٌ يَوْمَ الْقِيَامَةِ”

“Abstain from oppression, for verily, oppression is darkness on the Day of Resurrection”

Ṣaḥīḥ Muslim 2578 and Ṣaḥīḥ al-Bukhārī 2447

It has been narrated on the authority of Abī Hurayrah رض that Allāh's Messenger ﷺ said:

6

الْمُؤْمِنُونَ لَا تَحَاسِدُوا وَلَا تَنَاجِشُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَلَا يَبْيَعُ بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٌ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، الْتَّقْوَى هَا هُنَا، وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مِرَارٍ، بِحَسْبِ اِمْرِئٍ مِنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ

“Avoid jealousy between yourselves, do not outbid one another [with a view to raising the price], do not harbour hatred against one another, do not boycott one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and slaves of Allah. A Muslim is a Muslim's brother. He does not wrong, desert or despise him. Piety is found here, pointing three times to his chest, despising his Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honour are unlawful to be violated by another Muslim”

Ṣaḥīḥ Muslim 2564

1 (تَحَاسِدُوا)

Jealousy is of levels. The **first** level is that one sees a blessing that someone else has and wants Allāh to strip it from the person and give it to them. Why does this person not ask Allāh for the blessing for themselves and ask Allāh to also keep it for that person? The **second** level is when one wants Allāh to strip the blessing from the person and they do not even want Allāh to give it to them.

2 (تَنَاجِشُوا)

This is when one pretends to buy an item for a higher price with a view to raise the price for someone else. This is impermissible.

3 (تَدَابِرُوا)

This is to boycott one another. It is taken from showing someone your back, meaning, you are avoiding them and do not want them to see you.

4 (وَلَا يَبْيَعُ بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٌ)

This means that one does not enter into a transaction when someone else has already entered into it. This includes buying and selling, and marriage. If a brother is in conversation with a girl and her family, another person is not allowed to ask for her hand in marriage, knowing that there is someone in talks with her. This is impermissible. There are two ways that one can talk to that sister; (1) the brother in current talks informs the person that they are no longer interested, or (2) if the brother has not spoken to the family of the girl.

The reason why Islam focuses on this is that these are reasons and causes of animosity between people.

Ibn Rajab رحمه الله said:

7

فَإِذَا كَانَ الْمُؤْمِنُونَ إِخْوَةً، أُمِرُوا فِيمَا بَيْنَهُمَا إِمَّا يُوجِبُ تَالِفَ الْقُلُوبِ وَاجْتِمَاعَهَا، وَنُهُوا عَمَّا يُوجِبُ تَنَافُرَ الْقُلُوبِ وَاخْتِلَافَهَا

“For indeed if the believers are brothers, then they are commanded to come with that which will bring unity, and are prohibited from that which will separate the hearts and cause division.”

Jāmi' al-'Ulūm wal-Hikam 1/336

Ibn Taymiyyah رحمه الله said:

8

وَالظُّلْمُ كُلُّهُ مِنْ أَمْرَاضِ الْقُلُوبِ وَالْعَدْلُ صِحَّتُهَا وَصَلَاحُهَا

“All [forms of] oppression are from the sickness of the heart. Justice is its cure and rectification”

Majmū' al-Fatāwā 10/100

This is very little to find. Verily, Allāh عز وجله mentioned oppression one hundred and sixty times in His book. As for the Sunnah, then if we mentioned the narrations we could continue for hours and even days. Enough is what we have mentioned and that it is an issue which is unanimously agreed upon.

Allāh Is Absolved From Oppression

Chapter Three

Allāh ﷺ is one who does not oppress. Allāh has mentioned this clearly and categorically. We have to understand, that if Allāh chose to oppress, we cannot do anything about that. Rather, He chose not to oppress.

Allāh ﷺ says:

1

﴿تِلْكَ آيَاتُ اللَّهِ نَتَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ﴾

“These are Allah’s revelations We recite to you ‘O Prophet’ in truth. And Allah desires no injustice to ‘His’ creation.”

Surah Āl-‘Imrān: 108

2

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةٌ يُضَاعِفُهَا وَيُؤْتَ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

“Indeed, Allah never wrongs ‘anyone’—even by a mustard seed. And if it is a good deed, He will multiply it many times over and will give a great reward out of His grace.”

Surah An-Nisā: 40

3

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

“And your Lord will never wrong anyone”

Surah Al-Kahf: 49

4

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

“But whoever does good and is a believer will have no fear of being wronged or denied ‘their reward’”

Surah Tāhā: 112

Ibn Taymiyyah رحمه الله said:

5

“قِيلَ الظُّلْمُ أَنْ يَحْمِلَ عَلَيْهِ سِيَّئَاتٍ غَيْرِهِ وَالْهَضْمُ أَنْ يَنْقُصَ مِنْ حَسَنَاتِ نَفْسِهِ”

“Oppression is that one will carry the sins of someone else, al-Hadm is when one’s righteous actions are reduced.”

Al-Nufah al-‘Irāqiyyah p.78

Neither of the above will happen to an individual.

It has been narrated on the authority of Abī Dharr رضي الله عنه from the Prophet ﷺ that he narrated from Allāh ﷺ:

6

﴿يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالُمُوا﴾

“O my slaves, I have made oppression prohibited for myself and I have made it unlawful among you, so do not oppress one another.”

Ṣaḥīḥ Muslim 2577

Ibn al-Qayyim رحمه الله said:

7

“الصَّوَابُ الَّذِي دَلَّتْ عَلَيْهِ النُّصُوصُ أَنَّ الظُّلْمَ الَّذِي حَرَمَهُ اللَّهُ عَلَى نَفْسِهِ وَتَنَزَّهَ عَنْهُ فَعْلًا وَارادَةً

هُوَ مَا فَسَرَ بِهِ سَلْفُ الْأُمَّةِ وَأَمْتَهَا أَنَّهُ لَا يَحْمِلُ الْمَرْءُ سِيَّئَاتَ غَيْرِهِ وَلَا يُعْذَبُ بِمَا لَمْ تَكُسِبْ

يَدَاهُ وَلَمْ يَكُنْ سَعِيَ فِيهِ وَلَا يَنْقُصَ مِنْ حَسَنَاتِهِ فَلَا يُجَازِي بِهَا أَوْ بِعَيْنِهَا إِذَا قَارَنَهَا أَوْ طَرَأَ

عَلَيْهَا مَا يَقْتَضِي إِبْطَالُهَا أَوْ اقْتِصَاصُ الْمُظْلُومِينَ مِنْهَا وَهَذَا الظُّلْمُ الَّذِي نَفَى اللَّهُ تَعَالَى خَوْفَهُ عَنِ

الْعَبْدِ بِقَوْلِهِ {وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا} قَالَ السَّلْفُ

وَالْمُفْسِرُونَ لَا يَخَافُ أَنْ يَحْمِلَ عَلَيْهِ مِنْ سَيِّئَاتِ غَيْرِهِ وَلَا يَنْقُصُ مِنْ حَسَنَاتِهِ مَا يَتَحَمَّلُ فَهَذَا هُوَ
الْعُقُولُ مِنَ الظُّلْمِ وَمِنْ عَدَمِ خَوْفِهِ

"The correct [meaning] that the evidences show is that the oppression which Allāh has prohibited and absolved for himself of [whether] action or intent is that which the Sala of this Ummah and their leaders explained is that He will not place the evil deeds of someone on someone else. He will not punish someone for that which their hands didn't bear. Allāh will not reduce from the good deeds that one did, neither all of it nor some of it... (But whoever does good and is a believer will have no fear of being wronged or denied 'their reward'). The Salaf and the exegetes of the Qur'ān have said that one should not fear that someone else's evil deeds will be placed on them, nor that their good deeds will be reduced..."

Miftāh Dār al-Sa'ādah 2/108

If Allāh states that he does not oppress, then we weak humans should not oppress.

Types of Oppressing the Slaves

Chapter Four

This occurs in two ways:

1 Oppressing them in their religion

This is by diverting them from the true religion; whether through doubts or desires, concealing the truth, throwing a person into innovation, misguiding the people, and calling them to misguidance. These are all forms of oppression.

2 Oppressing them in their soul and intellect

This is divided into two:

1. Preventing them from their rights
2. Actively doing that which will harm them

These are all mentioned by Ibn Taymiyyah in his 'Majmū' al-Fatāwā'.

The forms of oppressing the servants in their soul and intellect are the following:

1 → **Oppression with one's tongue**

2 → **Oppression with one's actions**

The Forms of Oppression With the Tongue

1 Backbiting

Backbiting is from the greatest means to oppress others and it is a very dangerous path.

It has been narrated on the authority of Abī Hurayrah رض that the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said:

1 "أَتَدْرُونَ مَا الْغَيْبَةُ؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ذَكْرُكُ أَخَاكَ بِمَا يَكْرَهُ." كَانَ فِي أَخِي مَا أَقُولُ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتْهُ"

"Do you know what backbiting is? They said: Allāh and His Messenger know best. Thereupon he said: It is mentioning about your brother that which he dislikes. They said: What if that which I have said is present in my brother. He said: If it is present in him then you have backbitten him, and if it is not present in him then it is slander."

Sahīh Muslim 2812

This demonstrates that backbiting is to say about your brother that which they dislike, even if it is the truth. If one is lying, then that is considered slander.

The door of backbiting is closed, and whoever opens that door then they have opened a way for them to oppress the creation of Allāh.

Imām al-Nawawī رض mentions that there are situations wherein backbiting is permissible. He mentions this after stating that backbiting is impermissible according to the consensus of the Muslims, and that it is from the major sins.

Allāh ﷺ said:

2

﴿وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًاٰ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ حَمَّ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

“Nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!”

Surah Al-Hujarāt: 12

It has been narrated on the authority of Abī Barzah al-Aslāmī ﷺ that Allāh’s Messenger ﷺ said:

3

“يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبُهُ لَا تَعْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعُ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعَ اللَّهَ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ”

“O community of people, who believed by their tongue, and belief did not enter their hearts, do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house”

Sunan Abī Dāwūd 4880, and authenticated by al-Albānī in Ṣaḥīḥ al-Ǧāmi’ 3549

Imām al-Nawawī mentions six scenarios in which backbiting is permissible in his book ‘Riyād al-Sālihīn’ under the chapter ‘When backbiting is permissible’. It is only permissible when there is a legislated religious reason.

2 Tale-Bearing

Tale-bearing is to take words from one person to another person with the intent of causing mischief. This is one of the greatest forms of oppression because it leads to animosity and hate. As Shaykh ‘Abd al-Rahmān Ibn Ḥassan Ibn ‘Abd al-Wahhāb ﷺ mentioned; it resembles magic. This is because, as Allāh ﷺ said:

1

﴿فَيَتَعَالَمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجِهِ﴾

“Yet people learned ‘magic’ that caused a rift ‘even’ between husband and wife”

Surah Al-Baqarah: 102

Tale-bearing also creates division and mischief between the people. It leads to their hearts changing towards one another.

Tale-bearing is impermissible by the consensus of the Muslims. Its impermissibility is demonstrated by the Book and the authentic Sunnah.

Allāh ﷺ said:

2

﴿هَمَّازٌ مَّشَّاءٌ بِنَمِيمٍ﴾

“slanderer, gossip-monger”

Surah Al-Qalam: 11

It has been narrated in the two authentic books on the authority of Hudhayfah Ibn al-Yamān ﷺ that he heard Allāh’s Messenger ﷺ say:

3

﴿لَا يَدْخُلُ الْجَنَّةَ مَأْمُونٌ﴾

“The tale-bearer shall not enter Paradise.”

Ṣaḥīḥ al-Bukhārī 6056 and Ṣaḥīḥ Muslim 105

It has also been narrated on the authority of Ibn 'Abbās رضي الله عنه that he said:

4

"خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ حِيَطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ: يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَيْرَةٍ، وَإِنَّهُ لَكَيْرَةٌ، كَانَ أَحَدُهُمَا لَا يَسْتَرُ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ. ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكُسْرَتَيْنِ أَوْ ثَنْتَيْنِ، فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا، وَكِسْرَةً فِي قَبْرِ هَذَا، فَقَالَ: لَعْلَهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْتَسَا"

"Once the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ went through the graveyards of Madīnah and heard the voices of two humans who were being tortured in their graves. The Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: They are being punished, but they are not being punished because of something big, yet their sins are great. One of them used not to save himself from [being soiled with] the urine, and the other used to go about tale-bearing. Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying: I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

Ṣaḥīḥ al-Bukhārī 6055 and Ṣaḥīḥ Muslim 292

1 (وَمَا يُعَذَّبَانِ فِي كَيْرَةٍ)

This means that it wasn't something big, i.e. it was easy to abstain from, but they chose not to. It's severe in its consequences but easy to avoid.

This shows that tale-bearing is a reason for the punishment of the grave.

3 Cursing and vulgar speech

It has been narrated in the two authentic books on the authority of Thābit Ibn Dahhāk رضي الله عنه that Allāh's Messenger صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

1

"لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ"

"Cursing a believer is like killing him"

Ṣaḥīḥ al-Bukhārī 6652 and Ṣaḥīḥ Muslim 110

It has been narrated by al-Tirmidhī on the authority of 'Abdillāh Ibn Mas'ūd رضي الله عنه that Allāh's Messenger صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

2

"لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءُ"

"The believer does not taunt others, he does not curse others, he does not use profanity, and he does not abuse others"

Jāmi' al-Tirmidhī 1977

4 False Testimony

It has been narrated in the two authentic books on the authority of Abī Bakrah رضي الله عنه that Allāh's Messenger صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

1

"أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ. قَالَ: إِلَّا شَرَكُوكُمْ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ. وَكَانَ مُتَّكِئًا فَجَلَسَ فَقَالَ: أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ. فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ لَا يَسْكُتُ"

"Shall I not inform you of the biggest of the great sins? [He repeated this three times]. We said: Yes, O Allah's Messenger صلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He said: To join partners in worship with Allah: to be undutiful to one's parents. The Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat up after he had been reclining and added: And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness. The Prophet kept on saying that warning till we thought that he would not stop"

Ṣaḥīḥ al-Bukhārī 5976 and Ṣaḥīḥ Muslim 87

False testimony can occur in many ways. This is very evil and we should stay away from it. People do this a lot, in courts, in disputes between two people.

It has been narrated in the two authentic books on the authority of Umm Salamah that Allāh's Messenger ﷺ said:

2

"إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَّ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي نَحْوَ مَا أَسْمَعُ"

"I am only a human being, and you people come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear."

Ṣaḥīḥ al-Bukhārī 7169 and Ṣaḥīḥ Muslim 1713

Therefore, one should fear Allāh with their eloquence and should not use it to deceive.

It has been narrated in the two authentic books on the authority of Umm Salamah that Allāh's Messenger ﷺ said:

3

"إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَّ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعْتُ مِنْهُ فَمَنْ قَطَعْتُ لَهُ مِنْ حَقٍّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُهُ فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ"

"You come to me with your disputes, some of you perhaps being more eloquent in their plea than others, so I give judgment on their behalf according to what I hear from them. If I slice off anything for him from the right of his brother, he should not accept that, for I sliced off for him a portion from the Hell."

Ṣaḥīḥ al-Bukhārī 7169 and Ṣaḥīḥ Muslim 1713

5

To slander a chaste male or female

There are those who accuse chaste men and women of Zinā.

Allāh ﷺ says:

1

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ - يَوْمَ تَشَهُّدُ عَلَيْهِمُ الْسِنَّتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

"Surely those who accuse chaste, unsuspecting, believing women are cursed in this life and the Hereafter. And they will suffer a tremendous punishment on the Day their tongues, hands, and feet will testify against them for what they used to do."

Surah An-Nūr: 24

One should remember that day when they speak about someone.

It has been narrated in the two authentic books on the authority of Abī Hurayrah رضي الله عنه that Allāh's Messenger ﷺ said:

2

"اجتَنِبُوا السَّبَعَ الْمُوْبِقَاتِ. قَالُوا يَا رَسُولَ اللَّهِ، وَمَا هُنَّ قَالَ: الشَّرْكُ بِاللَّهِ، وَالسُّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتَمِ، وَالْتَّوَلِي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ"

“Avoid the seven great destructive sins. The people enquired: O Allah's Messenger (ﷺ)! What are they? He said: To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, to eat up usury, to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers.”

Ṣaḥīḥ al-Bukhārī 2766 and Ṣaḥīḥ Muslim 89

Ibn Hajar al-Haythamī ﷺ said:

3

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْمُرَادَ مِنْ الرَّمْيِ فِي الْآيَةِ الرَّمِيُّ بِالزِّنَّا وَهُوَ يَشْمُلُ الرَّمِيَ بِاللَّوَاطِ

“The scholars have unanimous agreement that what is intended by accusing in the verse of accusing is with Zinā and includes accusations of homosexuality”

Al-Zawājir 'an Iqtirāf al-Kabā'ir 1/104

6 To mock

Allāh ﷺ said:

1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ

“O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them.”

Surah Al-Hujurāt: 11

Ibn Kathīr ﷺ said:

2

”ينهى تعالى عن السخرية بالناس ، وهو احتقارهم والاستهزاء بهم ، كما ثبت في الصحيح عن رسول الله - صلى الله عليه وسلم - أنه قال: الكبر بطر الحق وغمض الناس... والمراد من ذلك: احتقارهم واستصغارهم ، وهذا حرام ، فإنه قد يكون المحترق أعظم قدرًا عند الله وأحب إليه من الساخر منه المحترق له“

“The Most High is prohibiting from mocking people, and that is to belittle and to joke about them. As has been affirmed in the Ṣaḥīḥ from Allāh's Messenger (ﷺ) that he said: Arrogance is to reject the truth and belittle the people...the intent from this is: to belittle and degrade them, and this is prohibited, for the one who is being belittled could be at a greater station to Allāh and more beloved to Him than the one mocking him.”

Tafsīr Ibn Kathīr

Al-Bukhārī used as a chapter title the statement of Allāh:

3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ { إِلَى قَوْلِهِ: } فَأُولَئِكَ هُمُ الظَّالِمُونَ

“{O believers! Do not let some 'men' ridicule others, they may be better than them} until His statement: {it is they who are the 'true' wrongdoers}.”

Surah Al-Hujurāt: 11

Under that title he transmitted two hadīth:

The first – on the authority of 'Abdillāh Ibn Zam'ah رضي الله عنه that he said:

4

"نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الْأَنفُسِ"

"The Prophet (ﷺ) forbade laughing at a person who passes wind"

Ṣaḥīḥ al-Bukhārī 6042

The second – on the authority of Ibn 'Umar رضي الله عنهما that the Prophet ﷺ said in Mina:

5

"فِإِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةٍ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا"

"Allah has made your blood, your properties and your honour sacred to one another like the sanctity of this day of yours in this month of yours, in this town of yours."

Ṣaḥīḥ al-Bukhārī 6043

7

To divulge secrets

It has been narrated on the authority of Jābir Ibn 'Abdillāh رضي الله عنه that Allāh's Messenger ﷺ said:

1

"إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَّفَّتَ فَهِيَ أَمَانَةٌ"

"When a man narrates a narration, then he looks around, then it is a trust."

Sunan Abī Dāwūd 4868 and Jāmi' al-Tirmidhī 1959

The individual does not need to tell you that it is a secret, but the fact that he is looking around is an indication that it is a secret.

The poet said:

أَدَّ الْأَمَانَةَ وَالخِيَانَةَ فَاجْتَنَبْ وَاعْدُلْ وَلَا تَظْلِمْ يَطِيبُ الْمَكْسُبُ

وَاحْذَرْ مِنَ الْمُظْلُومِ سَهْمًا صَائِبًا وَاعْلَمْ بِأَنْ دُعَاءَهُ لَا يُحْجَبُ

وَلَقَدْ نَصَحْتُكَ إِنْ قَبَلْتَ نَصِيْحَتِي وَالنَّصْحُ أَرْخُصُ مَا يَبَاعُ وَيُوْهَبُ

The Forms of Oppression With Actions

1

Killing

Killing is from the greatest forms of oppressing the people.

Allāh ﷺ says:

1

"وَمَنْ يَقْتُلُ مُؤْمِنًا مُتَعَمِّدًا فَبِرْزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَ لَهُ عَذَابًا عَظِيمًا"

"And whoever kills a believer intentionally, their reward will be Hell —where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment."

Surah An-Nisā: 93

2

﴿وَلَا تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا - وَمَنْ يَفْعُلْ ذَلِكَ عُذْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

“And do not kill each other or yourselves. Surely Allah is ever Merciful to you. And whoever does this sinfully and unjustly, We will burn them in the Fire. That is easy for Allah.”

Surah An-Nisā: 29-30

Abī Dāwūd narrated with a Ṣahīh chain, on the authority of Abī Dardā رضي الله عنه that he heard Allāh’s Messenger صلوات الله عليه وآله وسالم say:

3

﴿كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا أَوْ مُؤْمِنًا قَاتَلَ مُؤْمِنًا مُتَعَمِّدًا﴾

“It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer.”

Sunan Abī Dāwūd 4270

Al-Bukhārī narrates on the authority of ‘Abdillāh Ibn ‘Umar رضي الله عنهما that Allāh’s Messenger صلوات الله عليه وآله وسالم said:

4

“لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصْبِطْ دَمًا حَرَامًا”

“A believer remains at liberty regarding his religion unless he kills somebody unlawfully.”

Ṣahīh al-Bukhārī 6862

2

Magic with all its form

Magic is one of the greatest forms of oppression and it is disbelief.

Allāh صلوات الله عليه وآله وسالم says:

1

﴿وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلَّمُونَ النَّاسَ السُّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَأْبَلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلَّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرُونَ﴾

“They ‘instead’ followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hārūt and Mārūt, in Babylon. The two angels never taught anyone without saying: We are only a test ‘for you’, so do not disbelieve.”

Surah Al-Baqarah: 102

This verse shows that magic is disbelief.

Also, on the authority of Abī Hurayrah رضي الله عنه that Allāh’s Messenger صلوات الله عليه وآله وسالم said:

2

“اجْتَنِبُوا السَّبْعَ الْمُوْبِقَاتِ. قَالُوا يَا رَسُولَ اللَّهِ، وَمَا هُنَّ قَالَ: الشَّرْكُ بِاللَّهِ، وَالسُّحْرُ”

“Avoid the seven great destructive sins. The people enquired: O Allah’s Messenger صلوات الله عليه وآله وسالم! What are they? He said: To join others in worship along with Allah, to practice sorcery.”

Ṣahīh al-Bukhārī 2766 and Ṣahīh Muslim 89

3

Ruling by other than what Allāh revealed

Allāh صلوات الله عليه وآله وسالم says:

1

﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“And those who do not judge by what Allah has revealed are the disbelievers.”

Surah Al-Mā'idah: 44

2

﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“And those who do not judge by what Allah has revealed are the wrongdoers.”

Surah Al-Mā'idah: 45

3

﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

“And those who do not judge by what Allah has revealed are the rebellious.”

Surah Al-Mā'idah: 47

Justice is only found in the Qur'ān and the Sunnah. Anything other than the Qur'ān and the Sunnah is oppression regardless of how others perceive it.

4 Taking land without right

Taking people's land without rights is a form of oppression.

It has been narrated on the authority of 'Abdillāh Ibn 'Umar رضي الله عنهما that Allāh's Messenger ﷺ said:

1

“مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ”

“Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection”

Ṣaḥīḥ al-Bukhārī 3196

Also, Allāh's Messenger ﷺ said:

2

“لَا يَأْخُذُ أَحَدٌ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ إِلَّا طَوَّهُ اللَّهُ إِلَى سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ”

“One should not take a span of land without having legitimate right to it, otherwise Allah would make him wear [around his neck] seven earths on the Day of Resurrection.”

Ṣaḥīḥ Muslim 1611

5 Stealing

From oppression is robbing and stealing.

Allāh ﷺ says:

1

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيهِمَا جَزَاءً بِمَا كَسَبُوا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ - فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise. But whoever repents after their wrongdoing and mends their ways, Allah will surely turn to them in forgiveness. Indeed, Allah is All-Forgiving, Most Merciful”

Surah Al-Mā'idah: 38-39

The scholars say; that the Lord who sanctioned for your hand to be cut off for stealing anything above a quarter of a dinar, should be One you are scared of.

It has been narrated in the two authentic books on the authority of Abī Hurayrah رضي الله عنه that Allāh's Messenger صلى الله عليه وسلم said:

2

"لَا يَرْبِّي الزَّانِي حِينَ يَرْبِّي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارُهُمْ وَهُوَ مُؤْمِنٌ"

"When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking, and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it"

Şahīh al-Bukhārī 6772 and Şahīh Muslim 57

Also, it has been narrated in the two authentic books on the authority of Abī Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

3

"لَعْنَ اللَّهِ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ"

"Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off"

Şahīh al-Bukhārī 6783 and Şahīh Muslim 1687

How do we understand this narration when the Prophet صلى الله عليه وسلم said that the hand is only cut off for that which is above a quarter of a dinar. The scholars state; that if a person steals an egg, it will lead them to stealing a rope and then continue to increase. It starts off as something small and finally becomes something very big.

6

Usury

Usury is oppression as you are taking more money back from the one that you lent to.

The one who takes usury is in war with Allāh, as Allāh صلى الله عليه وسلم says:

1

﴿إِنَّمَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُّؤْمِنِينَ - فَإِنْ لَمْ تَفْعَلُوا فَأَذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ﴾

"O believers! Fear Allah, and give up outstanding usury if you are 'true' believers. If you do not, then beware of a war with Allah and His Messenger! But if you repent, you may retain your principal—neither inflicting nor suffering harm."

Surah Al-Baqarah: 278-279

It has been narrated on the authority of Jābir Ibn 'Abdillāh رضي الله عنه that he said:

2

"لَعْنَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - آكِلَ الْرِّبَا، وَمُوْكَلُهُ، وَكَاتِبُهُ، وَشَاهِدَيْهِ، وَقَالَ: هُمْ سَوَاءٌ"

"Allah's Messenger صلى الله عليه وسلم cursed the one who accepts usury, the one who gives it, the one who records it and the two witnesses to it, saying: They are all the same."

Şahīh Muslim 1598

7 Deception

Allāh ﷺ says:

1

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٤﴾

“Surely Allah does not like those who betray.”

Surah Al-Anfāl: 58

2

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٤٦﴾

“Honour your pledges, for you will surely be accountable for them.”

Surah Al-Isrā: 34

3

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٤٧﴾

“From this, Yūsuf should know that I did not speak dishonestly about him in his absence, for Allah certainly does not guide the scheming of the dishonest.”

Surah Yūsuf: 52

It has been narrated in the two authentic books on the authority of Abī Hurayrah رضي الله عنه that the Prophet ﷺ said:

4

آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُوْتِمَّ خَانَ

“The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it. If you trust him, he proves to be dishonest.”

Ṣaḥīḥ al-Bukhārī 33 and Ṣaḥīḥ Muslim 59

Also, it has been narrated in the two authentic books on the authority of Abī Sa'īd al-Khudrī رضي الله عنه that the Prophet ﷺ said:

5

لِكُلِّ غَادِرٍ لِوَاءُ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدِيرِهِ أَلَا وَلَا غَادِرٌ أَعْظَمُ غَدِيرًا مِنْ أَمِيرٍ عَامَّةٍ

“On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men.”

Ṣaḥīḥ al-Bukhārī 3187 and Ṣaḥīḥ Muslim 1736

8 Delaying returning someone's right

It has been narrated in the two authentic books on the authority of Abī Hurayrah رضي الله عنه that the Prophet ﷺ said:

1

مَطْلُ الْغَنِيِّ ظُلْمٌ

“Procrastination in paying debts by a wealthy man is injustice.”

Ṣaḥīḥ al-Bukhārī 2287 and Ṣaḥīḥ Muslim 1564

Imām Abī Dāwūd narrated with a chain that is Hasan, on the authority of 'Amr Ibn al-Sharīd, from his father, from Allāh's Messenger ﷺ that he said:

2

لِلَّوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ

“Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him.”

Sunan Abī Dāwūd 3628



To ensure your progress, we recommend that you take this self evaluation quiz based on the notes and video series that you have just completed.

Attempt Quiz

If you find the course beneficial, then here's your opportunity to spread the khair by gifting an AMAU Academy subscription to one of your friends or family.

Buy Gift Card





www.amauacademy.com